ASTROBHAVA

SACRED HYMN · SANSKRIT (DEVANAGARI) WITH MEANING

Gopala Sahasranamam

Sammohana Tantra, traditional

THE COMPLETE HYMN · SANSKRIT (DEVANAGARI)

Twenty-three verses of the Parvati-Shiva dialogue, two dhyana verses, 142 verses of names and twenty-six of phala shruti. The printed closing line is given at the end.

PURVA BHAGA 1

कैलासशिखरे रम्ये गौरी पृच्छति शङ्करम् ।
ब्रह्माण्डाखिलनाथस्त्वं सृष्टिसंहारकारकः ॥

On a lovely peak of Mount Kailasa, Gauri asked Shankara: You are the lord of the whole universe and the cause of its creation and dissolution.

PURVA BHAGA 2

त्वमेव पूज्यसे लोकैर्ब्रह्मविष्णुसुरादिभिः ।
नित्यं पठसि देवेश कस्य स्तोत्रं महेश्वर ॥

You are worshipped by all the worlds, by Brahma, Vishnu and the other gods. O lord of the gods, O great lord, whose hymn do you recite every day?

PURVA BHAGA 3

आश्चर्यमिदमत्यन्तं जायते मम शङ्कर ।
तत्प्राणेश महाप्राज्ञ संशयं छिन्धि शङ्कर ॥

This fills me with very great wonder, O Shankara. O lord of my life, O wise one, cut away my doubt, O Shankara.

PURVA BHAGA 4

धन्यासि कृतपुण्यासि पार्वति प्राणवल्लभे ।
रहस्यातिरहस्यं च यत्पृच्छसि वरानने ॥

Shiva said: You are blessed and rich in merit, O Parvati, dear to me as life, for you ask about the secret of all secrets, O lovely-faced one.

PURVA BHAGA 5

स्त्रीस्वभावान्महादेवि पुनस्त्वं परिपृच्छसि ।
गोपनीयं गोपनीयं गोपनीयं प्रयत्नतः ॥

Out of a woman's nature, great goddess, you ask again and again. This is to be guarded, guarded, guarded with every care.

PURVA BHAGA 6

दत्ते च सिद्धिहानिः स्यात्तस्माद्यत्नेन गोपयेत् ।
इदं रहस्यं परमं पुरुषार्थप्रदायकम् ॥

If it is given away, spiritual attainment is lost, so it should be carefully kept hidden. This is the highest secret, granting the aims of human life.

PURVA BHAGA 7

धनरत्नौघमाणिक्यतुरङ्गमगजादिकम् ।
ददाति स्मरणादेव महामोक्षप्रदायकम् ॥

Merely remembering it, it gives wealth, heaps of gems and rubies, horses, elephants and the like, and it grants the great liberation.

PURVA BHAGA 8

तत्तेऽहं सम्प्रवक्ष्यामि शृणुष्वावहिता प्रिये ।
योऽसौ निरञ्जनो देवश्चित्स्वरूपी जनार्दनः ॥

So I shall tell it to you; listen attentively, my dear. That stainless god whose very nature is consciousness is Janardana.

PURVA BHAGA 9

संसारसागरोत्तारकारणाय सदा नृणाम् ।
श्रीरङ्गादिकरूपेण त्रैलोक्यं व्याप्य तिष्ठति ॥

To carry people across the ocean of worldly existence at all times, he pervades the three worlds in forms such as Sri Ranga.

PURVA BHAGA 10

ततो लोका महामूढा विष्णुभक्तिविवर्जिताः ।
निश्चयं नाधिगच्छन्ति पुनर्नारायणो हरिः ॥

Yet the deluded people of the world, devoid of devotion to Vishnu, do not grasp with certainty that he is Narayana, Hari.

PURVA BHAGA 11

निरञ्जनो निराकारो भक्तानां प्रीतिकामदः ।
वृन्दावनविहाराय गोपालं रूपमुद्वहन् ॥

The stainless, formless one, who grants the loving wishes of his devotees, took the form of Gopala to play in Vrindavana.

PURVA BHAGA 12

मुरलीवादनाधारी राधायै प्रीतिमावहन् ।
अंशांशेभ्यः समुन्मील्य पूर्णरूपकलायुतः ॥

Holding the flute and delighting Radha, he unfolded out of his portions and their portions a form complete with every power.

PURVA BHAGA 13

श्रीकृष्णचन्द्रो भगवान् नन्दगोपवरोद्यतः ।
धरणीरूपिणीमातृयशोदानन्ददायकः ॥

He is the blessed Lord Sri Krishnachandra, born to the noble cowherd Nanda, giving joy to his mother Yashoda, who was the earth in human form.

PURVA BHAGA 14

द्वाभ्यां प्रयाचितो नाथो देवक्यां वसुदेवतः ।
ब्राह्मणाभ्यर्थितो देवो देवैरपि सुरेश्वरि ॥

Prayed for by the two, Devaki and Vasudeva, besought by the Brahmins and by the gods too, O queen of the gods, the Lord came forth.

PURVA BHAGA 15

जातोऽवन्यां मुकुन्दोऽपि मुरली वेदरेचिका ।
तया सार्द्धं वचः कृत्वा ततो जातो महीतले ॥

Mukunda too was born on earth, and the flute that pours out the Veda came with him; having spoken with her, he was born upon the earth.

PURVA BHAGA 16

संसारसारसर्वस्वं श्यामलं महदुज्ज्वलम् ।
एतज्ज्योतिरहं वेद्यं चिन्तयामि सनातनम् ॥

I meditate on that eternal light, dark and greatly radiant, the whole essence of worldly life, the light to be known.

PURVA BHAGA 17

गौरतेजो विना यस्तु श्यामतेजः समर्चयेत् ।
जपेद्वा ध्यायते वापि स भवेत् पातकी शिवे ॥

Whoever worships, chants or meditates on the dark radiance without the fair radiance becomes a sinner, O Shiva.

PURVA BHAGA 18

स ब्रह्महा सुरापी च स्वर्णस्तेयी च पञ्चमः ।
एतैर्दोषैर्विलिप्येत तेजोभेदान्महेश्वरि ॥

Such a person is stained with the faults of the slayer of a Brahmin, the drinker, the stealer of gold, and the fifth, their companion, because he divides the one radiance, O great goddess.

PURVA BHAGA 19

तस्माज्ज्योतिरभूद् द्वेधा राधामाधवरूपकम् ।
तस्मादिदं महादेवि गोपालेनैव भाषितम् ॥

Therefore that light became twofold, in the form of Radha and Madhava; and therefore, great goddess, this was spoken by Gopala himself.

PURVA BHAGA 20

दुर्वाससो मुनेर्मोहे कार्तिक्यां रासमण्डले ।
ततः पृष्टवती राधा सन्देहं भेदमात्मनः ॥

When the sage Durvasa was bewildered at the rasa dance in the month of Kartika, Radha asked about her own doubt and the difference within herself.

PURVA BHAGA 21

निरञ्जनात्समुत्पन्नं मयाधीतं जगन्मयि ।
श्रीकृष्णेन ततः प्रोक्तं राधायै नारदाय च ॥

Sprung from the stainless one, it was learned by me, O you who are the world; it was then told by Sri Krishna to Radha and to Narada.

PURVA BHAGA 22

ततो नारदतः सर्वं विरला वैष्णवास्तथा ।
कलौ जानन्ति देवेशि गोपनीयं प्रयत्नतः ॥

Then, from Narada, only a few Vaishnavas came to know it all in the Kali age, O queen of the gods; it is to be guarded with care.

PURVA BHAGA 23

शठाय कृपणायाथ दाम्भिकाय सुरेश्वरि ।
ब्रह्महत्यामवाप्नोति तस्माद्यत्नेन गोपयेत् ॥

Whoever gives it to a deceiver, a miser or a hypocrite, O queen of the gods, incurs the sin of slaying a Brahmin; so it should be carefully guarded.

DHYANAM 1

कस्तूरीतिलकं ललाटपटले वक्षःस्थले कौस्तुभं नासाग्रे वरमौक्तिकं करतले वेणुं करे कङ्कणम् ।
सर्वाङ्गे हरिचन्दनं सुललितं कण्ठे च मुक्तावलिम् गोपस्त्रीपरिवेष्टितो विजयते गोपालचूडामणिः ॥

Gopala, crest-jewel of the cowherds, triumphs: musk mark on his forehead, the Kaustubha gem on his chest, a fine pearl at the tip of his nose, the flute in his hand and a bangle on his wrist. Sandal paste covers his graceful limbs, a string of pearls hangs at his neck, and the cowherd women surround him.

DHYANAM 2

फुल्लेन्दीवरकान्तिमिन्दुवदनं बर्हावतंसप्रियं श्रीवत्साङ्कमुदारकौस्तुभधरं पीताम्बरं सुन्दरम् ।
गोपीनां नयनोत्पलार्चिततनुं गोगोपसङ्घावृतं गोविन्दं कलवेणुवादनपरं दिव्याङ्गभूषं भजे ॥

I worship Govinda, bright as a blooming blue lotus, moon-faced, fond of his peacock-feather crown, marked with the Srivatsa, wearing the great Kaustubha gem and yellow silk, beautiful; his body is honoured by the lotus eyes of the gopis, he is surrounded by cows and cowherds, absorbed in playing the sweet flute, and his limbs are adorned with divine ornaments.

VERSE 1

ॐ क्लीं देवः कामदेवः कामबीजशिरोमणिः ।
श्रीगोपालो महीपालः सर्ववेदान्तपारगः ॥

Om Klim. He is the god, the god of love, the crest-jewel of the seed syllable of love; he is Sri Gopala, protector of the earth, who has crossed to the far shore of all Vedanta.

VERSE 2

कृष्णः कमलपत्राक्षः पुण्डरीकः सनातनः ।
गोपतिर्भूपतिः शास्ता प्रहर्ता विश्वतोमुखः ॥

He is Krishna with eyes like lotus petals, the white lotus, the eternal; lord of cows and of the earth, the ruler, the striker of the wicked, facing every direction.

VERSE 3

आदिकर्ता महाकर्ता महाकालः प्रतापवान् ।
जगज्जीवो जगद्धाता जगद्भर्ता जगद्वसुः ॥

He is the first maker and the great maker, great Time, full of majesty; the life, the sustainer, the support and the wealth of the world.

VERSE 4

मत्स्यो भीमः कुहूभर्ता हर्ता वाराहमूर्तिमान् ।
नारायणो हृषीकेशो गोविन्दो गरुडध्वजः ॥

He is the Fish, the formidable one, lord of the new-moon night, the remover, the one in Boar form; he is Narayana, Hrishikesha, Govinda, whose banner bears Garuda.

VERSE 5

गोकुलेन्द्रो महाचन्द्रः शर्वरीप्रियकारकः ।
कमलामुखलोलाक्षः पुण्डरीकः शुभावहः ॥

He is the lord of Gokula, the great moon, who pleases the night; his eyes linger on Lakshmi's face, he is the white lotus who brings what is good.

VERSE 6

दुर्वासाः कपिलो भौमः सिन्धुसागरसङ्गमः ।
गोविन्दो गोपतिर्गोत्रः कालिन्दीप्रेमपूरकः ॥

He is Durvasa, Kapila, the son of the earth, the meeting of river and sea; Govinda, lord of cows, the clan itself, who fills the Yamuna with love.

VERSE 7

गोपस्वामी गोकुलेन्द्रो गोवर्धनवरप्रदः ।
नन्दादिगोकुलत्राता दाता दारिद्र्यभञ्जनः ॥

He is master of the cowherds and lord of Gokula, who blessed Govardhana; protector of Nanda and all of Gokula, the giver who breaks poverty.

VERSE 8

सर्वमङ्गलदाता च सर्वकामप्रदायकः ।
आदिकर्ता महीभर्ता सर्वसागरसिन्धुजः ॥

He is the giver of every blessing and the granter of every wish; the first maker, the bearer of the earth, born of every sea and ocean.

VERSE 9

गजगामी गजोद्धारी कामी कामकलानिधिः ।
कलङ्करहितश्चन्द्रो बिम्बास्यो बिम्बसत्तमः ॥

He walks like an elephant and rescued the elephant; he is the lover, the treasury of the art of love; he is a moon without a stain, with a face like the bimba fruit, the finest of reflections.

VERSE 10

मालाकारः कृपाकारः कोकिलास्वरभूषणः ।

रामो नीलाम्बरो देवो हली दुर्दममर्दनः ॥

He wears a garland and is mercy itself, adorned with a voice like the cuckoo; he is Rama in blue garments, the god with the plough who crushes the untamable.

VERSE 11

सहस्राक्षपुरीभेत्ता महामारीविनाशनः ।

शिवः शिवतमो भेत्ता बलारातिप्रपूजकः ॥

He breaks the city of the thousand-eyed Indra and destroys great plagues; he is Shiva, most auspicious, the breaker, the one who honours Indra.

VERSE 12

कुमारीवरदायी च वरेण्यो मीनकेतनः ।

नरो नारायणो धीरो राधापतिरुदारधीः ॥

He grants boons to maidens, he is the most worthy, he bears the fish banner; he is Nara and Narayana, the steadfast, Radha's lord of generous mind.

VERSE 13

श्रीपतिः श्रीनिधिः श्रीमान् मापतिः प्रतिराजहा ।

वृन्दापतिः कुलग्रामी धामी ब्रह्म सनातनः ॥

He is the lord of Sri, her treasure and her bearer, the husband of Ma, slayer of rival kings; lord of Vrinda, who dwells among the clans, the radiant one, the eternal Brahman.

VERSE 14

रेवतीरमणो रामश्चञ्चलश्चारुलोचनः ।

रामायणशरीरोऽयं रामी रामः श्रियःपतिः ॥

He is Rama the husband of Revati, playful and with lovely eyes; this is he whose body is the Ramayana, the delightful one, Rama, the lord of Sri.

VERSE 15

शर्वरः शर्वरी शर्वः सर्वत्र शुभदायकः ।

राधाराधयिताराधी राधाचित्तप्रमोदकः ॥

He is the night, the one of the night, Sharva, giving good everywhere; he worships Radha and is worshipped by her, and he gladdens Radha's heart.

VERSE 16

राधारतिसुखोपेतो राधामोहनतत्परः ।

राधावशीकरो राधाहृदयाम्भोजषट्पदः ॥

He is filled with the joy of Radha's love and intent on enchanting her; he holds Radha under his charm, the bee at the lotus of her heart.

VERSE 17

राधालिङ्गनसम्मोहो राधानर्तनकौतुकः ।

राधासञ्जातसम्प्रीती राधाकामफलप्रदः ॥

He is enraptured by Radha's embrace and delighted by her dance; he takes joy in what is born of Radha and grants the fruits she longs for.

VERSE 18

वृन्दापतिः कोशनिधिः कोकशोकविनाशकः ।

चन्द्रापतिश्चन्द्रपतिश्चण्डकोदण्डभञ्जनः ॥

He is lord of Vrinda, treasury of wealth, remover of the sorrow of the chakravaka bird; lord of Chandra and of the moon, breaker of the fierce bow.

VERSE 19

रामो दाशरथी रामो भृगुवंशसमुद्भवः ।

आत्मारामो जितक्रोधो मोहो मोहान्धभञ्जनः ॥

He is Rama son of Dasharatha, and Rama born of Bhrigu's line; content in the Self, conqueror of anger, the enchanter who breaks the blindness of delusion.

VERSE 20

वृषभानुभवो भावः काश्यपिः करुणानिधिः ।

कोलाहलो हली हाली हेली हलधरप्रियः ॥

He is born in Vrishabhanu's line, he is feeling itself, the descendant of Kashyapa, an ocean of compassion; he is the uproar, the ploughman, the jubilant one, dear to Balarama.

VERSE 21

राधामुखाब्जमार्तण्डो भास्करो रविजो विधुः ।

विधिर्विधाता वरुणो वारुणो वारुणीप्रियः ॥

He is the sun to the lotus of Radha's face, the shining one, the child of the sun, the moon; he is the ordainer and creator, Varuna, the son of Varuna, fond of Varuni.

VERSE 22

रोहिणीहृदयानन्दी वसुदेवात्मजो बलिः ।
नीलाम्बरो रौहिणेयो जरासन्धवधोऽमलः ॥

He is the joy of Rohini's heart, the son of Vasudeva, the strong one; Balarama in blue, the son of Rohini, the pure one who slew Jarasandha.

VERSE 23

नागो नवाम्भो विरुदो वीरहा वरदो बली ।
गोपथो विजयी विद्वान् शिपिविष्टः सनातनः ॥

He is the serpent, the fresh water, the renowned, the slayer of heroes, the giver of boons, the mighty one; the path of the cows, the victor, the learned one, the one pervaded by rays, the eternal.

VERSE 24

पर्शुरामवचोग्राही वरग्राही शृगालहा ।
दमघोषोपदेष्टा च रथग्राही सुदर्शनः ॥

He accepted Parashurama's word, accepted boons, slew the jackal; he taught Damaghosha, he seized the chariot, he is Sudarshana.

VERSE 25

वीरपत्नीयशस्त्राता जराव्याधिविघातकः ।
द्वारकावासतत्त्वज्ञो हुताशनवरप्रदः ॥

He guards the fame of heroes' wives and destroys old age and illness; he knows the truth of dwelling in Dvaraka and blessed the fire god.

VERSE 26

यमुनावेगसंहारी नीलाम्बरधरः प्रभुः ।
विभुः शरासनो धन्वी गणेशो गणनायकः ॥

He stopped the rushing Yamuna, the lord dressed in blue; he is all-pervading, the archer with the bow, Ganesha, the leader of the hosts.

VERSE 27

लक्ष्मणो लक्षणो लक्ष्यो रक्षोवंशविनाशनः ।
वामनो वामनीभूतो वमनो वमनारुहः ॥

He is Lakshmana, the mark, the goal, destroyer of the demon race; he is Vamana, who became the dwarf, the one who casts forth and rises from it.

VERSE 28

यशोदानन्दनः कर्त्ता यमलार्जुनमुक्तिदः ।
उलूखली महामानी दामबद्धाह्वयी शमी ॥

He is Yashoda's delight, the doer, who freed the twin Arjuna trees; tied to the mortar, greatly honoured, called the one bound with a rope, the calm one.

VERSE 29

भक्तानुकारी भगवान् केशवोऽचलधारकः ।
केशिहा मधुहा मोही वृषासुरविघातकः ॥

He follows his devotees, he is the blessed Keshava who held up the mountain; slayer of Keshi and Madhu, the enchanter, destroyer of the bull demon.

VERSE 30

अघासुरविनाशी च पूतनामोक्षदायकः ।
कुब्जाविनोदी भगवान् कंसमृत्युर्महामखी ॥

He destroyed Aghasura and gave release to Putana; the blessed one who played with Kubja, death to Kamsa, lord of great sacrifices.

VERSE 31

अश्वमेधो वाजपेयो गोमेधो नरमेधवान् ।
कन्दर्पकोटिलावण्यश्चन्द्रकोटिसुशीतलः ॥

He is the horse sacrifice, the Vajapeya, the cow and the man sacrifice; he has the beauty of ten million Kamadevas and the coolness of ten million moons.

VERSE 32

रविकोटिप्रतीकाशो वायुकोटिमहाबलः ।
ब्रह्मा ब्रह्माण्डकर्ता च कमलावाञ्छितप्रदः ॥

He shines like ten million suns and has the strength of ten million winds; he is Brahma, maker of the cosmos, who grants what Lakshmi desires.

VERSE 33

कमली कमलाक्षश्च कमलामुखलोलुपः ।
कमलाव्रतधारी च कमलाभः पुरन्दरः ॥

He is the one with Lakshmi, lotus-eyed, eager for Lakshmi's face; he keeps a vow to Lakshmi, shines like a lotus, and is the breaker of forts.

VERSE 34

सौभाग्याधिकचित्तोऽयं महामायी महोत्कटः ।
तारकारिः सुरत्राता मारीचक्षोभकारकः ॥

This one is rich beyond measure in good fortune, the great magician, the intensely powerful; enemy of Taraka, protector of the gods, who shook Maricha.

VERSE 35

विश्वामित्रप्रियो दान्तो रामो राजीवलोचनः ।
लङ्काधिपकुलध्वंसी विभीषणवरप्रदः ॥

He is dear to Vishvamitra, self-controlled, Rama with lotus eyes; destroyer of the Lanka king's line, giver of boons to Vibhishana.

VERSE 36

सीतानन्दकरो रामो वीरो वारिधिबन्धनः ।
खरदूषणसंहारी साकेतपुरवासनः ॥

He is Rama who brings joy to Sita, the hero who bridged the ocean; slayer of Khara and Dushana, dweller in the city of Saketa.

VERSE 37

चन्द्रावलीपतिः कूलः केशिकंसवधोऽमरः ।
माधवो मधुहा माध्वी माध्वीको माधवी विभुः ॥

He is the husband of Chandravali, the riverbank, the immortal slayer of Keshi and Kamsa; Madhava, slayer of Madhu, the sweet one, sweetness itself, the one of spring, the all-pervading.

VERSE 38

मुञ्जाटवीगाहमानो धेनुकारिर्धरात्मजः ।
वंशीवटविहारी च गोवर्धनवनाश्रयः ॥

He roams the munja grass forest, slew Dhenuka, is the son of the earth; he plays at the Vamshivata tree and takes shelter in the woods of Govardhana.

VERSE 39

तथा तालवनोद्देशी भाण्डीरवनशङ्खहा ।
तृणावर्तकथाकारी वृषभानुसुतापतिः ॥

He frequents the palm forest and blew the conch in the Bhandira forest; he is the subject of the Trinavarta tale, and the husband of Vrishabhanu's daughter.

VERSE 40

राधाप्राणसमो राधावदनाब्जमधुव्रतः ।

गोपीरञ्जनदैवज्ञो लीलाकमलपूजितः ॥

He is equal to Radha's life, the bee at the lotus of Radha's face; the diviner who delights the gopis, worshipped with the play lotus.

VERSE 41

क्रीडाकमलसन्दोहो गोपिकाप्रीतिरञ्जनः ।

रञ्जको रञ्जनो रङ्गो रङ्गी रङ्गमहीरुहः ॥

He is the cluster of sporting lotuses who pleases the gopis with his love; he delights and is delight, he is the stage, the player, the tree of the stage.

VERSE 42

कामः कामारिभक्तोऽयं पुराणपुरुषः कविः ।

नारदो देवलो भीमो बालो बालमुखाम्बुजः ॥

He is love, devoted to Shiva the enemy of love, the ancient being, the seer; he is Narada, Devala, Bhima, the child with the lotus face.

VERSE 43

अम्बुजो ब्रह्मसाक्षी च योगी दत्तवरो मुनिः ।

ऋषभः पर्वतो ग्रामो नदीपवनवल्लभः ॥

He is lotus-born, the witness of Brahman, the yogi, the sage who gives boons; he is Rishabha, the mountain, the village, beloved of rivers and winds.

VERSE 44

पद्मनाभः सुरज्येष्ठो ब्रह्मा रुद्रोऽहिभूषितः ।

गणानां त्राणकर्ता च गणेशो ग्रहिलो ग्रही ॥

He has the lotus navel, he is eldest of the gods, Brahma, Rudra adorned with serpents; protector of the hosts, Ganesha, the seizer and the holder.

VERSE 45

गणाश्रयो गणाध्यक्षः क्रोडीकृतजगत्त्रयः ।

यादवेन्द्रो द्वारकेन्द्रो मथुरावल्लभो धुरी ॥

He is the refuge and the overseer of the hosts, who holds the three worlds in his lap; lord of the Yadavas and of Dvaraka, beloved of Mathura, the bearer of the yoke.

VERSE 46

भ्रमरः कुन्तली कुन्तीसुतरक्षी महामखी ।
यमुनावरदाता च काश्यपस्य वरप्रदः ॥

He is the roaming bee, the one with curling locks, protector of Kunti's sons, lord of great sacrifices; he gave a boon to the Yamuna and to Kashyapa.

VERSE 47

शङ्खचूडवधोद्दामो गोपीरक्षणतत्परः ।
पाञ्चजन्यकरो रामी त्रिरामी वनजो जयः ॥

He was fierce in slaying Shankhachuda and intent on protecting the gopis; he holds the Panchajanya conch, he is the delightful one, the thrice-Rama, born of the forest, victory.

VERSE 48

फाल्गुनः फाल्गुनसखो विराधवधकारकः ।
रुक्मिणीप्राणनाथश्च सत्यभामाप्रियङ्करः ॥

He is Arjuna and Arjuna's friend, the slayer of Viradha; the lord of Rukmini's life and the one who pleases Satyabhama.

VERSE 49

कल्पवृक्षो महावृक्षो दानवृक्षो महाफलः ।
अङ्कुशो भूसुरो भामो भामको भ्रामको हरिः ॥

He is the wish-granting tree, the great tree, the tree of giving with great fruit; the goad, the god on earth, the radiant one, the shining one, the one who sets the world turning, Hari.

VERSE 50

सरलः शाश्वतो वीरो यदुवंशी शिवात्मकः ।
प्रद्युम्नो बलकर्ता च प्रहर्ता दैत्यहा प्रभुः ॥

He is straightforward, eternal, heroic, of the Yadu line, Shiva in essence; he is Pradyumna, the maker of strength, the striker, the slayer of demons, the lord.

VERSE 51

महाधनो महावीरो वनमालाविभूषणः ।
तुलसीदामशोभाढ्यो जालन्धरविनाशनः ॥

He is greatly rich and greatly heroic, adorned with a forest garland; splendid with a garland of tulasi, destroyer of Jalandhara.

VERSE 52

शूरः सूर्यो मृकण्डश्च भास्करो विश्वपूजितः ।
रविस्तमोहा वह्निश्च वाडवो वडवानलः ॥

He is the brave one, the sun, Mrikanda, the shining one honoured by all; the sun that dispels darkness, the fire, the fire beneath the ocean.

VERSE 53

दैत्यदर्पविनाशी च गरुडो गरुडाग्रजः ।
गोपीनाथो महीनाथो वृन्दानाथोऽवरोधकः ॥

He destroys the pride of demons, he is Garuda and Garuda's elder; lord of the gopis, lord of the earth, lord of Vrinda, the one who holds back.

VERSE 54

प्रपञ्ची पञ्चरूपश्च लतागुल्मश्च गोपतिः ।
गङ्गा च यमुनारूपो गोदा वेत्रवती तथा ॥

He is the whole world spread out, the five forms, the creepers and bushes, the lord of cows; he is the Ganga and takes the form of the Yamuna, the Godavari and the Vetravati.

VERSE 55

कावेरी नर्मदा तापी गण्डकी सरयूस्तथा ।
राजसस्तामसः सत्त्वी सर्वाङ्गी सर्वलोचनः ॥

He is the Kaveri, Narmada, Tapi, Gandaki and Sarayu; he is the quality of passion, of darkness and of purity, whole in every limb, with eyes everywhere.

VERSE 56

सुधामयोऽमृतमयो योगिनीवल्लभः शिवः ।
बुद्धो बुद्धिमतां श्रेष्ठो विष्णुर्जिष्णुः शचीपतिः ॥

He is made of nectar and immortality, the beloved of the yoginis, Shiva; the Buddha, best of the wise, Vishnu, the victorious, the husband of Shachi.

VERSE 57

वंशी वंशधरो लोको विलोको मोहनाशनः ।
रवरावो रवो रावो बलो बालो बलाहकः ॥

He is the flute and its bearer, the world, the onlooker who removes delusion; he is sound and its echo, the cry and the call, the strong one, the child, the rain cloud.

VERSE 58

शिवो रुद्रो नलो नीलो लाङ्गुली लाङ्गुलाश्रयः ।
पारदः पावनो हंसो हंसारूढो जगत्पतिः ॥

He is Shiva, Rudra, Nala, Nila, the one with the tail and the shelter of the tailed ones; he is mercury, the purifier, the swan, the rider on the swan, the lord of the world.

VERSE 59

मोहिनीमोहनो मायी महामायो महामखी ।
वृषो वृषाकपिः कालः कालीदमनकारकः ॥

He enchants even Mohini, he is the master of illusion, the great illusionist, lord of great sacrifices; the bull, Vrishakapi, Time, the subduer of Kali.

VERSE 60

कुब्जाभाग्यप्रदो वीरो रजकक्षयकारकः ।
कोमलो वारुणो राजा जलजो जलधारकः ॥

He gave good fortune to Kubja, the hero who destroyed the washerman; he is gentle, the son of Varuna, the king, born of water and the holder of water.

VERSE 61

हारकः सर्वपापघ्नः परमेष्ठी पितामहः ।
खड्गधारी कृपाकारी राधारमणसुन्दरः ॥

He is the remover, destroyer of all sins, the supreme one, the grandsire; bearer of the sword, merciful, the beautiful lover of Radha.

VERSE 62

द्वादशारण्यसम्भोगी शेषनागफणालयः ।
कामः श्यामः सुखश्रीदः श्रीपतिः श्रीनिधिः कृतिः ॥

He enjoys the twelve forests and rests on the hoods of the serpent Shesha; he is love, the dark one, giver of happiness and fortune, lord of Sri, her treasure, the accomplished one.

VERSE 63

हरिर्हरो नरो नारो नरोत्तम इषुप्रियः ।
गोपालीचित्तहर्ता च कर्ता संसारतारकः ॥

He is Hari and Hara, Nara and Narayana, the best of men, fond of arrows; he steals the hearts of the cowherd girls, he is the doer who carries beings across worldly life.

VERSE 64

आदिदेवो महादेवो गौरीगुरुरनाश्रयः ।

साधुर्मधुर्विधुर्धाता भ्राताऽक्रूरपरायणः ॥

He is the first god, the great god, teacher of Gauri, who needs no support; he is good, sweet, the moon, the creator, the brother, the refuge of Akrura.

VERSE 65

रोलम्बी च हयग्रीवो वानरारिर्वनाश्रयः ।

वनं वनी वनाध्यक्षो महावन्द्यो महामुनिः ॥

He is the bee, Hayagriva, the enemy of the monkeys, the forest-dweller; he is the forest and its owner and overseer, greatly honoured, the great sage.

VERSE 66

स्यमन्तकमणिप्राज्ञो विज्ञो विघ्नविघातकः ।

गोवर्द्धनो वर्द्धनीयो वर्द्धनी वर्द्धनप्रियः ॥

He knows the Syamantaka jewel, he is wise and destroys obstacles; he is Govardhana, the one to be increased, the increaser, fond of increase.

VERSE 67

वर्द्धन्यो वर्द्धनो वर्द्धी वार्द्धिन्यः सुमुखप्रियः ।

वर्द्धितो वृद्धको वृद्धो वृन्दारकजनप्रियः ॥

He is to be increased, the increaser, the growing, the ocean-like, dear to the fair-faced; he is grown, the elder, the aged, dear to the gods.

VERSE 68

गोपालरमणीभर्ता साम्बकुष्ठविनाशनः ।

रुक्मिणीहरणः प्रेमप्रेमी चन्द्रावलीपतिः ॥

He is husband of the cowherd women and cured Samba's leprosy; he carried off Rukmini, he is love and the lover, the husband of Chandravali.

VERSE 69

श्रीकर्ता विश्वभर्ता च नरो नारायणो बली ।

गणो गणपतिश्चैव दत्तात्रेयो महामुनिः ॥

He is maker of fortune and sustainer of the universe, Nara and Narayana, the strong; he is the host and its lord, Dattatreya, the great sage.

VERSE 70

व्यासो नारायणो दिव्यो भव्यो भावुकधारकः ।

श्वःश्रेयसं शिवं भद्रं भावुकं भविकं शुभम् ॥

He is Vyasa, Narayana, divine, splendid, bearer of welfare; he is the highest good, the auspicious, the blessed, the welfare, the prosperity, the good.

VERSE 71

शुभात्मकः शुभः शास्ता प्रशास्ता मेघनादहा ।

ब्रह्मण्यदेवो दीनानामुद्धारकरणक्षमः ॥

He is good in nature and goodness itself, the ruler and the commander, slayer of Meghanada; the god who loves the Brahmins, able to lift up the lowly.

VERSE 72

कृष्णः कमलपत्राक्षः कृष्णः कमललोचनः ।

कृष्णः कामी सदा कृष्णः समस्तप्रियकारकः ॥

He is Krishna with eyes like lotus petals, Krishna with lotus eyes; Krishna the lover, ever Krishna, who does what is dear to all.

VERSE 73

नन्दो नन्दी महानन्दी मादी मादनकः किली ।

मिली हिली गिली गोली गोलो गोलालयो गुली ॥

He is Nanda, the joyful, the greatly joyful, the intoxicating, the delighting, the playful; he is the meeting one, the swaying one, the swallowing one, the sphere, the round, the dweller in the sphere, the ball player.

VERSE 74

गुग्गुली मारकी शाखी वटः पिप्पलकः कृती ।

म्लेच्छहा कालहर्ता च यशोदायश एव च ॥

He is the one fragrant with guggulu, the slayer, the branching tree, the banyan, the pippal tree, the skilful; the slayer of barbarians, the remover of time, and Yashoda's glory as well.

VERSE 75

अच्युतः केशवो विष्णुर्हरिः सत्यो जनार्दनः ।

हंसो नारायणो लीलो नीलो भक्तिपरायणः ॥

He is Achyuta, Keshava, Vishnu, Hari, the true, Janardana; the swan, Narayana, the playful, the blue one, devoted to devotion.

VERSE 76

जानकीवल्लभो रामो विरामो विघ्ननाशनः ।
सहस्रांशुर्महाभानुर्वीरबाहुर्महोदधिः ॥

He is Rama, beloved of Janaki, the rest of all, who destroys obstacles; the thousand-rayed great sun, the strong-armed hero, the great ocean.

VERSE 77

समुद्रोऽब्धिरकूपारः पारावारः सरित्पतिः ।
गोकुलानन्दकारी च प्रतिज्ञापरिपालकः ॥

He is the sea, the ocean, the boundless deep, the far shore and the near, the lord of rivers; he brings joy to Gokula and keeps his promise.

VERSE 78

सदारामः कृपारामो महारामो धनुर्धरः ।
पर्वतः पर्वताकारो गयो गेयो द्विजप्रियः ॥

He is ever delightful, delightful in mercy, greatly delightful, the bearer of the bow; the mountain and the mountain-shaped, Gaya, the one to be sung, dear to the twice-born.

VERSE 79

कम्बलाश्वतरो रामो रामायणप्रवर्तकः ।
द्यौर्दिवो दिवसो दिव्यो भव्यो भावि भयापहः ॥

He is Kambala and Ashvatara, Rama who set the Ramayana going; he is heaven, the sky, the day, divine, splendid, the future, the remover of fear.

VERSE 80

पार्वतीभाग्यसहितो भ्राता लक्ष्मीविलासवान् ।
विलासी साहसी सर्वी गर्वी गर्वितलोचनः ॥

He is with Parvati's fortune, the brother, rich in Lakshmi's grace; playful, bold, all, proud, with proud eyes.

VERSE 81

मुरारिर्लोकधर्मज्ञो जीवनो जीवनान्तकः ।
यमो यमादिर्यमनो यामी यामविधायकः ॥

He is Murari, who knows the dharma of the world, life itself and the end of life; Yama, the restrainer of Yama and the rest, the ruler of the hours, the maker of the watches.

VERSE 82

वसुली पांसुली पांसुः पाण्डुरर्जुनवल्लभः ।
ललिता चन्द्रिकामाली माली मालाम्बुजाश्रयः ॥

He is the giver of wealth, the dusty one, the dust, the pale one, beloved of Arjuna; the lovely one wearing a moonlight garland, the garlanded one, who rests on lotus garlands.

VERSE 83

अम्बुजाक्षो महायक्षो दक्षश्चिन्तामणिप्रभुः ।
मणिर्दिनमणिश्चैव केदारो बदरीश्रयः ॥

He is lotus-eyed, the great Yaksha, the able one, lord of the wish-granting gem; the jewel, the jewel of the day, Kedara, who dwells at Badari.

VERSE 84

बदरीवनसम्प्रीतो व्यासः सत्यवतीसुतः ।
अमरारिनिहन्ता च सुधासिन्धुविधूदयः ॥

He delights in the Badari forest, he is Vyasa son of Satyavati; slayer of the enemies of the gods, the moon rising from the ocean of nectar.

VERSE 85

चन्द्रो रविः शिवः शूली चक्री चैव गदाधरः ।
श्रीकर्ता श्रीपतिः श्रीदः श्रीदेवो देवकीसुतः ॥

He is moon, sun, Shiva who holds the trident, the bearer of the discus and the mace; maker of fortune, lord of Sri, giver of Sri, the divine one of Sri, son of Devaki.

VERSE 86

श्रीपतिः पुण्डरीकाक्षः पद्मनाभो जगत्पतिः ।
वासुदेवोऽप्रमेयात्मा केशवो गरुडध्वजः ॥

He is lord of Sri, lotus-eyed, lotus-naveled, lord of the world; Vasudeva of immeasurable self, Keshava with the Garuda banner.

VERSE 87

नारायणः परं धाम देवदेवो महेश्वरः ।
चक्रपाणिः कलापूर्णो वेदवेद्यो दयानिधिः ॥

He is Narayana, the highest abode, god of gods, the great lord; discus in hand, full of every art, known through the Vedas, an ocean of mercy.

VERSE 88

भगवान् सर्वभूतेशो गोपालः सर्वपालकः ।
अनन्तो निर्गुणोऽनन्तो निर्विकल्पो निरञ्जनः ॥

He is the blessed lord of all beings, Gopala, protector of all; endless, beyond qualities, endless, free of division and stainless.

VERSE 89

निराधारो निराकारो निराभासो निराश्रयः ।
पुरुषः प्रणवातीतो मुकुन्दः परमेश्वरः ॥

He is without support, without form, without appearance, without refuge; the Person beyond the syllable Om, Mukunda, the supreme lord.

VERSE 90

क्षणावनिः सार्वभौमो वैकुण्ठो भक्तवत्सलः ।
विष्णुर्दामोदरः कृष्णो माधवो मथुरापतिः ॥

He protects in an instant, rules all lands, is Vaikuntha, loving to devotees; Vishnu, Damodara, Krishna, Madhava, lord of Mathura.

VERSE 91

देवकीगर्भसम्भूतो यशोदावत्सलो हरिः ।
शिवः सङ्कर्षणः शम्भुर्भूतनाथो दिवस्पतिः ॥

He came from Devaki's womb and is cherished by Yashoda, Hari; Shiva, Sankarshana, Shambhu, lord of beings, lord of heaven.

VERSE 92

अव्ययः सर्वधर्मज्ञो निर्मलो निरुपद्रवः ।
निर्वाणनायको नित्यो नीलजीमूतसन्निभः ॥

He is imperishable, knower of all dharma, pure and untroubled; leader to liberation, eternal, like a dark rain cloud.

VERSE 93

कलाक्षयश्च सर्वज्ञः कमलारूपतत्परः ।
हृषीकेशः पीतवासा वसुदेवप्रियात्मजः ॥

He is the waning of the moon's digits, all-knowing, intent on Lakshmi's form; Hrishikesha in yellow clothes, the beloved son of Vasudeva.

VERSE 94

नन्दगोपकुमारार्यो नवनीताशनः प्रभुः ।

पुराणपुरुषः श्रेष्ठः शङ्खपाणिः सुविक्रमः ॥

He is the noble son of the cowherd Nanda, the eater of fresh butter, the lord; the ancient Person, the best, conch in hand, mighty in valour.

VERSE 95

अनिरुद्धश्चक्रथः शार्ङ्गपाणिश्चतुर्भुजः ।

गदाधरः सुरार्तिघ्नो गोविन्दो नन्दकायुधः ॥

He is Aniruddha with the discus chariot, Sharnga bow in hand, four-armed; mace-bearer, remover of the gods' distress, Govinda armed with the sword Nandaka.

VERSE 96

वृन्दावनचरः शौरिर्वेणुवाद्यविशारदः ।

तृणावर्तान्तको भीमसाहसो बहुविक्रमः ॥

He wanders in Vrindavana, the hero of the Shura line, skilled at the flute; ender of Trinavarta, of fearsome daring and great valour.

VERSE 97

शकटासुरसंहारी बकासुरविनाशनः ।

धेनुकासुरसङ्घातः पूतनारिर्नृकेसरी ॥

He slew the cart demon Shakata and destroyed the crane demon Baka; he crushed the demon Dhenuka, he is Putana's foe, the man-lion.

VERSE 98

पितामहो गुरुः साक्षी प्रत्यगात्मा सदाशिवः ।

अप्रमेयः प्रभुः प्राज्ञोऽप्रतर्क्यः स्वप्नवर्द्धनः ॥

He is the grandsire, the teacher and the witness, the inner Self, Sadashiva; immeasurable, the lord, the wise, beyond reasoning, the one who increases dreams.

VERSE 99

धन्यो मान्यो भवो भावो धीरः शान्तो जगद्गुरुः ।

अन्तर्यामीश्वरो दिव्यो दैवज्ञो देवतागुरुः ॥

He is blessed and honoured, being and feeling, steadfast and calm, teacher of the world; the indwelling lord, divine, the knower of fate, teacher of the gods.

VERSE 100

क्षीराब्धिशयनो धाता लक्ष्मीवांल्लक्ष्मणाग्रजः ।
धात्रीपतिरमेयात्मा चन्द्रशेखरपूजितः ॥

He lies on the ocean of milk, the sustainer, the one with Lakshmi, Lakshmana's elder brother; lord of the earth, of immeasurable self, worshipped by moon-crested Shiva.

VERSE 101

लोकसाक्षी जगच्चक्षुः पुण्यचारित्रकीर्तनः ।
कोटिमन्मथसौन्दर्यो जगन्मोहनविग्रहः ॥

He is the witness of the world and its eye, whose holy deeds are sung; with the beauty of ten million Kamadevas, a form that enchants the world.

VERSE 102

मन्दस्मिततमो गोपो गोपिकापरिवेष्टितः ।
फुल्लारविन्दनयनश्चाणूरान्ध्रनिषूदनः ॥

He is the cowherd with the gentlest smile, surrounded by the gopis; with eyes like blooming lotuses, the slayer of Chanura and Andhra.

VERSE 103

इन्दीवरदलश्यामो बर्हिबर्हावतंसकः ।
मुरलीनिनदाह्लादो दिव्यमाल्याम्बराश्रयः ॥

He is dark as a blue lotus petal, crowned with peacock plumes; delighting all with his flute's sound, clad in divine garlands and robes.

VERSE 104

सुकपोलयुगः सुभ्रूयुगलः सुललाटकः ।
कम्बुग्रीवो विशालाक्षो लक्ष्मीवाञ्छुभलक्षणः ॥

He has lovely cheeks, lovely brows and a lovely forehead; a neck like a conch, wide eyes, the one with Lakshmi, bearing auspicious marks.

VERSE 105

पीनवक्षाश्चतुर्बाहुश्चतुर्मूर्तिस्त्रिविक्रमः ।
कलङ्करहितः शुद्धो दुष्टशत्रुनिबर्हणः ॥

He is broad-chested, four-armed, of four forms, Trivikrama; without a stain, pure, the destroyer of wicked enemies.

VERSE 106

किरीटकुण्डलधरः कटकाङ्गदमण्डितः ।
मुद्रिकाभरणोपेतः कटिसूत्रविराजितः ॥

He wears a crown and earrings and is adorned with bracelets and armlets; he wears rings and shines with a golden waistband.

VERSE 107

मञ्जीररञ्जितपदः सर्वाभरणभूषितः ।
विन्यस्तपादयुगलो दिव्यमङ्गलविग्रहः ॥

His feet are reddened by anklets and he is decked with every ornament; his two feet set forward, his form is divine and auspicious.

VERSE 108

गोपिकानयनानन्दः पूर्णचन्द्रनिभाननः ।
समस्तजगदानन्दः सुन्दरो लोकनन्दनः ॥

He is the delight of the gopis' eyes, his face like the full moon; the joy of the whole world, the beautiful one who gladdens all people.

VERSE 109

यमुनातीरसञ्चारी राधामन्मथवैभवः ।
गोपनारीप्रियो दान्तो गोपीवस्त्रापहारकः ॥

He roams the banks of the Yamuna, the glory of love for Radha; dear to the cowherd women, self-controlled, the one who took the gopis' clothes.

VERSE 110

शृङ्गारमूर्तिः श्रीधामा तारको मूलकारणम् ।
सृष्टिसंरक्षणोपायः क्रूरासुरविभञ्जनः ॥

He is love in bodily form, the abode of Sri, the saviour, the root cause; the means of creating and protecting, the breaker of cruel demons.

VERSE 111

नरकासुरहारी च मुरारिर्वैरिमर्दनः ।
आदितेयप्रियो दैत्यभीकरश्चेन्दुशेखरः ॥

He slew the demon Naraka, he is Murari who crushes foes; dear to the sons of Aditi, terror of demons, crowned with the moon.

VERSE 112

जरासन्धकुलध्वंसी कंसारातिः सुविक्रमः ।
पुण्यश्लोकः कीर्तनीयो यादवेन्द्रो जगन्नुतः ॥

He destroyed Jarasandha's line, he is Kamsa's enemy, mighty in valour; of holy fame, worthy of praise, lord of the Yadavas, praised by the world.

VERSE 113

रुक्मिणीरमणः सत्यभामाजाम्बवतीप्रियः ।
मित्रविन्दानाग्नजितीलक्ष्मणासमुपासितः ॥

He is Rukmini's beloved, dear to Satyabhama and Jambavati; served by Mitravinda, Nagnajiti and Lakshmana.

VERSE 114

सुधाकरकुले जातोऽनन्तप्रबलविक्रमः ।
सर्वसौभाग्यसम्पन्नो द्वारकायामुपस्थितः ॥

Born in the lunar line, of endless mighty valour; endowed with every good fortune, he is present in Dvaraka.

VERSE 115

भद्रासूर्यसुतानाथो लीलामानुषविग्रहः ।
सहस्रषोडशस्त्रीशो भोगमोक्षैकदायकः ॥

He is lord of Bhadra and of the sun's daughter, wearing a human form in play; lord of sixteen thousand wives, the one giver of enjoyment and liberation.

VERSE 116

वेदान्तवेद्यः संवेद्यो वैधब्रह्माण्डनायकः ।
गोवर्द्धनधरो नाथः सर्वजीवदयापरः ॥

He is known through Vedanta and is to be known, the lawful lord of the cosmos; the lord who held up Govardhana, devoted to kindness for all beings.

VERSE 117

मूर्तिमान् सर्वभूतात्मा आर्तत्राणपरायणः ।
सर्वज्ञः सर्वसुलभः सर्वशास्त्रविशारदः ॥

He is embodied, the self of all beings, devoted to saving the distressed; all-knowing, easily reached by all, expert in every scripture.

VERSE 118

षड्गुणैश्वर्यसम्पन्नः पूर्णकामो धुरन्धरः ।
महानुभावः कैवल्यदायको लोकनायकः ॥

He is endowed with the six divine excellences, his wishes fulfilled, the bearer of burdens; of great power, giver of liberation, leader of the world.

VERSE 119

आदिमध्यान्तरहितः शुद्धसात्त्विकविग्रहः ।
असमानः समस्तात्मा शरणागतवत्सलः ॥

He has no beginning, middle or end, a pure form of goodness; without equal, the self of all, tender to those who take refuge.

VERSE 120

उत्पत्तिस्थितिसंहारकारणं सर्वकारणम् ।
गम्भीरः सर्वभावज्ञः सच्चिदानन्दविग्रहः ॥

He is the cause of creation, preservation and dissolution, the cause of all; profound, the knower of every feeling, a form of being, consciousness and bliss.

VERSE 121

विष्वक्सेनः सत्यसन्धः सत्यवान् सत्यविक्रमः ।
सत्यव्रतः सत्यसंज्ञः सर्वधर्मपरायणः ॥

He is Vishvaksena, true to his word, truthful and truly valiant; true to his vow, known as truth, devoted to all dharma.

VERSE 122

आपन्नार्तिप्रशमनो द्रौपदीमानरक्षकः ।
कन्दर्पजनकः प्राज्ञो जगन्नाटकवैभवः ॥

He relieves the pain of the afflicted and protected Draupadi's honour; father of Kama, wise, the splendour of the world's drama.

VERSE 123

भक्तिवश्यो गुणातीतः सर्वैश्वर्यप्रदायकः ।
दमघोषसुतद्वेषी बाणबाहुविखण्डनः ॥

He is won by devotion, beyond qualities, giver of all wealth and power; foe of Damaghosha's son, the one who cut off Bana's arms.

VERSE 124

भीष्मभक्तिप्रदो दिव्यः कौरवान्वयनाशनः ।
कौन्तेयप्रियबन्धुश्च पार्थस्यन्दनसारथिः ॥

He gave devotion to Bhishma, the divine one who ended the Kaurava line; the dear kinsman of Kunti's sons, the driver of Arjuna's chariot.

VERSE 125

नारसिंहो महावीरः स्तम्भजातो महाबलः ।
प्रह्लादवरदः सत्यो देवपूज्योऽभयङ्करः ॥

He is Narasimha, the great hero born from a pillar, of great strength; giver of boons to Prahlada, the true one, honoured by the gods, who removes fear.

VERSE 126

उपेन्द्र इन्द्रावरजो वामनो बलिबन्धनः ।
गजेन्द्रवरदः स्वामी सर्वदेवनमस्कृतः ॥

He is Upendra, younger brother of Indra, Vamana who bound Bali; giver of boons to the elephant king, the master saluted by all the gods.

VERSE 127

शेषपर्यङ्कशयनो वैनतेयरथो जयी ।
अव्याहतबलैश्वर्यसम्पन्नः पूर्णमानसः ॥

He rests on the serpent couch and rides on Garuda, the victorious; endowed with unchecked strength and lordship, with a mind ever full.

VERSE 128

योगेश्वरेश्वरः साक्षी क्षेत्रज्ञो ज्ञानदायकः ।
योगिहृत्पङ्कजावासो योगमायासमन्वितः ॥

He is lord of the lords of yoga, the witness, the knower of the field, giver of knowledge; dwelling in the lotus heart of yogis, joined with Yogamaya.

VERSE 129

नादबिन्दुकलातीतश्चतुर्वर्गफलप्रदः ।
सुषुम्नामार्गसञ्चारी देहस्यान्तरसंस्थितः ॥

He is beyond sound, point and digit, and grants the fruit of the four aims of life; he moves along the Sushumna path and abides within the body.

VERSE 130

देहेन्द्रियमनःप्राणसाक्षी चेतःप्रसादकः ।
सूक्ष्मः सर्वगतो देही ज्ञानदर्पणगोचरः ॥

He is the witness of body, senses, mind and breath, who brings clarity to thought; subtle, all-pervading, embodied, seen in the mirror of knowledge.

VERSE 131

तत्त्वत्रयात्मकोऽव्यक्तः कुण्डली समुपाश्रितः ।
ब्रह्मण्यः सर्वधर्मज्ञः शान्तो दान्तो गतक्लमः ॥

He is the self of the three principles, the unmanifest, sought by the coiled power; devoted to the Brahmins, knower of all dharma, calm, restrained and free of weariness.

VERSE 132

श्रीनिवासः सदानन्दी विश्वमूर्तिर्महाप्रभुः ।
सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ॥

He is the dwelling of Sri, ever blissful, the universe in form, the great lord; the Person with a thousand heads, a thousand eyes and a thousand feet.

VERSE 133

समस्तभुवनाधारः समस्तप्राणरक्षकः ।
समस्तसर्वभावज्ञो गोपिकाप्राणवल्लभः ॥

He is the support of all worlds and protector of every life; the knower of every feeling of all, beloved as life to the gopis.

VERSE 134

नित्योत्सवो नित्यसौख्यो नित्यश्रीर्नित्यमङ्गलः ।
व्यूहार्चितो जगन्नाथः श्रीवैकुण्ठपुराधिपः ॥

His festival never ends, his joy is constant, his splendour and blessing eternal; worshipped in his four forms, lord of the world, ruler of the city of Vaikuntha.

VERSE 135

पूर्णानन्दघनीभूतो गोपवेषधरो हरिः ।
कलापकुसुमश्यामः कोमलः शान्तविग्रहः ॥

He is bliss made solid, Hari in the dress of a cowherd; dark as the peacock-tail flower, tender, of peaceful form.

VERSE 136

गोपाङ्गनावृतोऽनन्तो वृन्दावनसमाश्रयः ।

वेणुवादरतः श्रेष्ठो देवानां हितकारकः ॥

He is the endless one surrounded by the cowherd women, at home in Vrindavana; delighting in the flute, the best, who works the good of the gods.

VERSE 137

बालक्रीडासमासक्तो नवनीतस्य तस्करः ।

गोपालकामिनीजारश्चौरजारशिखामणिः ॥

He is absorbed in childhood play, the thief of fresh butter; the lover of the cowherd women, the crest-jewel of thieves and lovers.

VERSE 138

परञ्ज्योतिः पराकाशः परावासः परिस्फुटः ।

अष्टादशाक्षरो मन्त्रो व्यापको लोकपावनः ॥

He is the supreme light, the supreme sky, the supreme abode, fully manifest; the eighteen-syllable mantra, all-pervading, the purifier of the world.

VERSE 139

सप्तकोटिमहामन्त्रशेखरो देवशेखरः ।

विज्ञानज्ञानसन्धानस्तेजोराशिर्जगत्पतिः ॥

He crowns the seventy million great mantras and is the crown of the gods; the union of wisdom and knowledge, a mass of radiance, lord of the world.

VERSE 140

भक्तलोकप्रसन्नात्मा भक्तमन्दारविग्रहः ।

भक्तदारिद्र्यदमनो भक्तानां प्रीतिदायकः ॥

His heart is gracious to his devotees and his form is a wish-granting tree for them; he subdues their poverty and gives them joy.

VERSE 141

भक्ताधीनमनाः पूज्यो भक्तलोकशिवङ्करः ।

भक्ताभीष्टप्रदः सर्वभक्ताघौघनिकृन्तनः ॥

His mind is held by his devotees, he is worthy of worship and brings them welfare; he grants what devotees desire and cuts away the flood of all their sins.

VERSE 142

अपारकरुणासिन्धुर्भगवान् भक्ततत्परः ॥

He is the blessed Lord, a shoreless ocean of compassion, devoted to his devotees.

PHALA SHRUTI 1

इति श्रीराधिकानाथसहस्रनामकीर्तितम् ।

स्मरणात् पापराशीनां खण्डनं मृत्युनाशनम् ॥

Thus are told the thousand names of Radha's lord. The verse says that remembering them breaks up heaps of sin and destroys death.

PHALA SHRUTI 2

वैष्णवानां प्रियकरं महारोगनिवारणम् ।

ब्रह्महत्यासुरापानं परस्त्रीगमनं तथा ॥

The verse says the hymn is dear to Vaishnavas and wards off great illness; it then begins to list the gravest sins, the killing of a Brahmin, drinking liquor and going to another's wife.

PHALA SHRUTI 3

परद्रव्यापहरणं परद्वेषसमन्वितम् ।

मानसं वाचिकं कायं यत्पापं पापसम्भवम् ॥

It continues: stealing another's property, hatred toward others, and whatever sin is born of mind, speech or body.

PHALA SHRUTI 4

सहस्रनामपठनात् सर्वं नश्यति तत्क्षणात् ।

महादारिद्र्ययुक्तो यो वैष्णवो विष्णुभक्तिमान् ॥

The verse says all of this perishes at once through reciting the thousand names. A Vaishnava devoted to Vishnu who is weighed down by great poverty...

PHALA SHRUTI 5

कार्तिक्यां सम्पठेद्रात्रौ शतमष्टोत्तरं क्रमात् ।

पीताम्बरधरो धीमान् सुगन्धिपुष्पचन्दनैः ॥

...should recite it one hundred and eight times in order on a night of Kartika, wearing yellow cloth, wise, with fragrant flowers and sandal paste.

PHALA SHRUTI 6

पुस्तकं पूजयित्वा तु नैवेद्यादिभिरेव च ।
राधाध्यानाङ्कितो धीरो वनमालाविभूषितः ॥

Having worshipped the book with food offerings and the like, steady, marked by meditation on Radha and wearing a forest garland.

PHALA SHRUTI 7

शतमष्टोत्तरं देवि पठेन्नामसहस्रकम् ।
चैत्रशुक्ले च कृष्णे च कुहूसङ्क्रान्तिवासरे ॥

O goddess, one should recite the thousand names one hundred and eight times in the bright and dark halves of Chaitra, on the new-moon day and on the day of the sun's transit.

PHALA SHRUTI 8

पठितव्यं प्रयत्नेन त्रैलोक्यं मोहयेत् क्षणात् ।
तुलसीमालया युक्तो वैष्णवो भक्तितत्परः ॥

The verse says it should be recited with care, and the reciter then charms the three worlds in a moment, wearing a tulasi garland and devoted to the Lord.

PHALA SHRUTI 9

रविवारे च शुक्रे च द्वादश्यां श्राद्धवासरे ।
ब्राह्मणं पूजयित्वा च भोजयित्वा विधानतः ॥

On Sundays and Fridays, on the twelfth lunar day and on days of ancestral rites, having honoured a Brahmin and fed him as prescribed…

PHALA SHRUTI 10

पठेन्नामसहस्रं च ततः सिद्धिः प्रजायते ।
महानिशायां सततं वैष्णवो यः पठेत् सदा ॥

…one should recite the thousand names, and the verse says success then follows. A Vaishnava who always recites it in the deep of night…

PHALA SHRUTI 11

देशान्तरगता लक्ष्मीः समायाति न संशयः ।
त्रैलोक्ये च महादेवि सुन्दर्यः काममोहिताः ॥

The verse says Lakshmi returns even from a distant land, without doubt; and, great goddess, beautiful women in the three worlds, moved by love…

PHALA SHRUTI 12

मुग्धाः स्वयं समायान्ति वैष्णवं च भजन्ति ताः ।
रोगी रोगात् प्रमुच्येत बद्धो मुच्येत बन्धनात् ॥

...come of their own accord, charmed, and honour that Vaishnava. The verse says the sick are freed from sickness and the bound from their bonds.

PHALA SHRUTI 13

गुर्विणी जनयेत्पुत्रं कन्या विन्दति सत्पतिम् ।
राजानो वश्यतां यान्ति किं पुनः क्षुद्रमानवाः ॥

The verse says a pregnant woman bears a son, a maiden finds a good husband, and even kings come under one's influence, to say nothing of ordinary people.

PHALA SHRUTI 14

सहस्रनामश्रवणात् पठनात् पूजनात् प्रिये ।
धारणात् सर्वमाप्नोति वैष्णवो नात्र संशयः ॥

O dear one, by hearing, reciting, worshipping and keeping the thousand names, the verse says a Vaishnava gains everything, without doubt.

PHALA SHRUTI 15

वंशीवटे चान्यवटे तथा पिप्पलकेऽथ वा ।
कदम्बपादपतले गोपालमूर्तिसंनिधौ ॥

At the Vamshivata or another banyan, or at a pippal tree, beneath a kadamba tree, or before an image of Gopala...

PHALA SHRUTI 16

यः पठेद्वैष्णवो नित्यं स याति हरिमन्दिरम् ।
कृष्णेनोक्तं राधिकायै मयि प्रोक्तं तया शिवे ॥

...the Vaishnava who recites it daily, the verse says, goes to the abode of Hari. It was spoken by Krishna to Radhika, and she told it to me, O auspicious one.

PHALA SHRUTI 17

नारदाय मया प्रोक्तं नारदेन प्रकाशितम् ।
मया त्वयि वरारोहे प्रोक्तमेतत्सुदुर्लभम् ॥

I told it to Narada and Narada made it known; now I have told you this very rare teaching, O lovely one.

PHALA SHRUTI 18

गोपनीयं प्रयत्नेन न प्रकाश्यं कथंचन ।
शठाय पापिने चैव लम्पटाय विशेषतः ॥

It should be guarded with care and never revealed, above all to a deceiver, a sinner or a lustful person.

PHALA SHRUTI 19

न दातव्यं न दातव्यं न दातव्यं कदाचन ।
देयं शिष्याय शान्ताय विष्णुभक्तिरताय च ॥

It must never, never, never be given; it may be given to a disciple who is calm and devoted to Vishnu.

PHALA SHRUTI 20

गोदानब्रह्मयज्ञादेर्वाजपेयशतस्य च ।
अश्वमेधसहस्रस्य फलं पाठे भवेद्ध्रुवम् ॥

The verse says that reciting it surely brings the merit of giving cows, of the Veda sacrifice, of a hundred Vajapeya rites and a thousand horse sacrifices.

PHALA SHRUTI 21

मोहनं स्तम्भनं चैव मारणोच्चाटनादिकम् ।
यद्यद्वाञ्छति चित्तेन तत्तत्प्राप्नोति वैष्णवः ॥

The verse says that whatever a Vaishnava wishes for in his heart, including powers to charm, to stop, and other such rites, he obtains.

PHALA SHRUTI 22

एकादश्यां नरः स्नात्वा सुगन्धिद्रव्यतैलकैः ।
आहारं ब्राह्मणे दत्त्वा दक्षिणां स्वर्णभूषणम् ॥

On the eleventh lunar day a person should bathe with fragrant oils, give food to a Brahmin and an offering of gold ornaments.

PHALA SHRUTI 23

तत आरम्भकर्तास्य सर्वं प्राप्नोति मानवः ।
शतावृत्तं सहस्रं च यः पठेद्वैष्णवो जनः ॥

Then, as one who begins this practice, the verse says a person gains everything; the Vaishnava who recites the thousand names a hundred times…

PHALA SHRUTI 24

श्रीवृन्दावनचन्द्रस्य प्रसादात्सर्वमाप्नुयात् ।
यद्गृहे पुस्तकं देवि पूजितं चैव तिष्ठति ॥

...by the grace of Sri Vrindavanachandra the verse says gains all things. O goddess, in the house where this book is worshipped and kept...

PHALA SHRUTI 25

न मारी न च दुर्भिक्षं नोपसर्गभयं क्वचित् ।
सर्पादिभूतयक्षाद्या नश्यन्ति नात्र संशयः ॥

...there is no plague, no famine and no fear of calamity anywhere; the verse says serpents, ghosts, yakshas and the like are destroyed, without doubt.

PHALA SHRUTI 26

श्रीगोपालो महादेवि वसेत्तस्य गृहे सदा ।
गृहे यत्र सहस्रं च नाम्नां तिष्ठति पूजितम् ॥

O great goddess, Sri Gopala ever dwells in the home where the thousand names are kept and worshipped.

CLOSING

ॐ तत्सदिति श्रीसम्मोहनतन्त्रे पार्वतीश्वरसंवादे गोपालसहस्रनामस्तोत्रं सम्पूर्णम् ॥

Om Tat Sat. Thus ends the Gopala Sahasranama Stotram, in the dialogue of Parvati and Ishvara in the Sri Sammohana Tantra.

Read it on its page

The Gopala Sahasranamam with its meaning, how and when it is recited, and the same text in five more scripts: astrobhava.com/mantra/gopala-sahasranamam/



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